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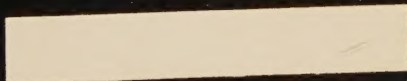
Jehovah

IN THE OLD TESTAMENT
AND IN THE NEW



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IN THE OLD TESTAMENT
AND IN THE NEW

By

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IN THE OLD TESTAMENT
AND IN THE NEW

OUR BELIEF.

THIS brief treatise assumes, without discussion, the inspiration and integrity of the HOLY SCRIPTURES, the Old Testament and the New alike. If the revealings of God as recorded in the Scriptures be not historically trustworthy, a true record of a supernatural reality, then the very existence of God is a matter of inference, and many men will say, of very uncertain inference. The Hebrews who stood before Sinai knew without an inference that Jehovah existed.

THE KEY NOTE.

The key note in the revelation of the divine attributes is the name which God proclaimed for himself to Moses. The Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy." And the Lord passed by before him and proclaimed, "THE LORD, THE LORD, A GOD FULL OF COMPASSION AND GRACIOUS, SLOW TO ANGER AND PLENTIFUL IN MERCY AND IN TRUTH; KEEPING MERCY FOR THOUSANDS, FORGIVING IN-

INQUITY, TRANSGRESSION AND SIN; AND THAT WILL BY NO MEANS CLEAR THE GUILTY; VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN, AND UPON THE CHILDREN'S CHILDREN, UPON THE THIRD AND UPON THE FOURTH GENERATION."

Moses made haste and bowed his head and worshipped, and so have all generations of godly men since that day, and so do we.

THE IMPORTANCE OF THIS SUBJECT.

The character of God makes the universe what it is. A demon creator would mean a demon universe.

The character of a sovereign largely determines the condition of his subjects. A pharaoh ruled in Egypt with Joseph as his prime minister, and the Hebrews were prosperous and happy. A new dynasty of Pharaohs came to the throne, and then came slavery, and the slaughter of the boys. David feared the Lord and righteousness prevailed in his kingdom; Solomon, with his harem of heathen wives, opened the door for idolatry and every kind of sin and trouble. Joseph and Mary, with the child Jesus, came back from Egypt, intending to make Bethlehem their home, but when they learned that Archelaus was reigning—the wicked son of a murderous father—they were afraid to go there, and returned to Galilee.

If the character of a king so makes or mars the wellbeing of his people, how much more important is the character of the Creator and Supreme Ruler of the world.

The sun makes the earth a possible dwelling place for men. The sun reaches far out the hand of its attraction, and steadies the earth in its going, and guides it through the pathless space. To the smile of the sun the earth answers back with orchards of fruit and fields of grain. The sun gives energy and order to the solar system and if "the bright sun were extinguished" something more and something worse than "Byron's Dream of Darkness" would become real. How much more is God the source of all good to men. What if the wisdom of God were changed to folly! What, if his love were changed to malice!

The sun is very far away. What are the springs of its unwasting energy? We ask but find no answer. To the senses of men God seems far away. They feel after him but cannot find him. In the crowded city, in the wilderness, and among the silent stars, they cannot find his footsteps nor hear his voice. Therefore, some men become agnostics; they declare that God, if there be a God, is not only unknown but unknowable.

HOW IS GOD KNOWN.

"Canst thou by searching find out God?" (Job 11:7.) "How unsearchable are his judgments and his ways past finding out." (Rom. 11:33.)

The results of study and speculation concerning God and the universe have been most unsatisfying. Who created the world? One ancient answer, There was no creator; there was no creation; matter existed eternally, an evil thing, and in making the world, the world-maker used this evil matter as best he could.

Another answer has come down from dim antiquity, and is still counted by much of modern philosophy as the best possible explanation of the Creator and the universe; the ancient Pantheism, the modern Monism; the Creator and the universe are one; God creates the world as the sea creates its waves, as the atmosphere creates the winds; the world itself is God and God is the universe, in all the infinite phases and phenomena of his existence. By this answer matter is only a hypothesis, and less than a hypothesis; it is accounted as only a notion, or form of thought.

The Holy Scriptures lead men to something better than Dualism, of Pantheism, or Polytheism. By revelations of himself, recorded in the Scriptures, God has given the only answers which can be given to questions concerning the Creator, who he is and what he is.

A PROGRESSIVE REVELATION.

The writings of the Holy Scriptures began with Moses and ended with the apostle John, a period of more than sixteen hundred years. They are a record of supernaturalism, a record of God's revealings of himself. These revelations were made in all possible ways of method and of manner. By his wonderful works, by his commandments, by didactic teaching, by symbolic pictures of his holiness, by his government of men, by rewards and penalties, he made known his existence, his character, his will and his ways. This revelation began with the first man. The record, as it has come to us, began with Moses. This revelation was, in a certain sense, progressive. A revelation

which continued through generations and ages, must needs be progressive, otherwise it would be endless repetition.

THE MEANING OF PROGRESSIVE REVELATION.

A progressive revelation of God, an unfolding of his will and character, which has grown in fullness, does not signify that the earlier and the later revelations are inconsistent and contradictory; that the earlier accounts of Jehovah in the Old Testament are false and need to be corrected by the fuller light of later times. It does not mean that the Jehovah of the Old Testament is the crude conception formed by rude men in an ignorant age, which must be, not merely supplemented by the teachings of the New Testament, but corrected and perhaps rejected.

This brings us to the purpose of this brief treatise.

THE OLD TESTAMENT AND THE NEW HARMONIOUS.

This study is undertaken with the purpose, and with the hope, of showing that the Old Testament and the New, in their teaching concerning God are in harmony; that the character of Jehovah, the Lord God of the Old Testament, is entirely harmonious with the teaching of Christ and his apostles concerning God, the Father. The first revelation agrees with the last; the beginning is no less true than the end. The common school arithmetic is no less true than the university arithmetic, and in plane Geometry there is nothing which needs to be corrected by the

propositions of Trigonometry. This does not mean that the Jewish people always understood their own Scriptures, or always had a right conception of Jehovah.

In the study of this subject we assume, and cannot do otherwise, that the Holy Scriptures, Old and New, are the inspired word of God, a true record of his word and works. If this be not so; if the Scriptures be not inspired truth, it matters nothing whether their teaching be, or be not, consistent. If the Bible history be merely legend and myth, and if the writings of "the holy men of old" be only the mingled thought and speculation of men blindly groping in the dark to solve the mysteries of life and destiny, let us accept Agnosticism as the only rational philosophy, and count man's life as only a bubble on the sea-waves of time which bursts and disappears. The saddest of all sad words is Agnosticism.

THE BEGINNING OF THE REVELATION.

The first chapter of Genesis gives the first lesson concerning the Creator and his attributes. What does this first chapter say to the man who, knowing nothing of God, reads the record for the first time? "IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH." The origin of the heavens and the earth was that God created them. Before that creation they did not exist. This first verse of Sacred Scripture ascribes to God whatever power, wisdom and sovereignty are involved in the creation of all things. Infinity of the natural attributes belongs to God.

The successive steps by which the Creator prepared the world for its inhabitants and brought it from chaos to order and beauty, are full of instruction.

God said, Let there be light and there was light. In the ultimate act of creation there was no process.

God separated the waters from the solid earth; the waters above, vapors and clouds from the bodies of water below; so there were seas and dry land.

He caused the earth to bring forth whatever belongs to the vegetable kingdom, the grass, the herb and the fruit tree.

He caused the sun, moon and stars to appear, and appointed them for the measurement of time "for signs and for seasons, for days and years."

He caused the waters to bring forth fish and reptiles and winged creatures, endowing them with animal life which could propagate itself, and reproduce creatures of their own kind.

He caused the earth to bring forth creatures of a higher grade, beasts and cattle, to occupy the dry land.

Last of all God said, "LET US MAKE MAN, IN OUR IMAGE, AFTER OUR LIKENESS." So God created a being of another nature, endowed with another kind of life, and gave him dominion over the world.

What revelation does this history of the creation make concerning the Creator? What conception does it give, what conception must it give, of God himself?

THE ETERNAL EXISTENCE OF GOD.

The first chapter of Genesis presents God as a being who has existed eternally, uncaused. The heavens and the earth had a beginning, and derived their existence from the creative word of God. For the Creator of the world there was not, and could not be, an antecedent creator.

The *conception* of infinity, infinity of time and space, or infinity of existence without beginning and uncaused, is not possible for the mind of man, but on the other hand, the denial of such infinity is self-contradictory and absurd. As a mere conception it is, indeed, no more difficult to conceive that the unformed substance of the universe should exist eternally than that an infinite spirit should so exist. Something must needs exist eternally, otherwise there never could be any existence of any kind, for from nothing nothing comes (*Ex nihilo nihil fit*). But the existence of dead matter explains nothing, while the existence of an infinite spirit explains all things. God might create the universe, but a universe of dead matter could not create an infinite, intelligent spirit. When therefore, the first word of Holy Scripture declares, "In the beginning God created the heavens and the earth," that word affirms the eternity of the Creator. And this beginning of revelation denies, with an absolute negation, the ancient doctrine of Dualism, that is, the eternal existence of matter parallel with the eternal existence of God.

THE DENIAL OF PANTHEISM.

The primary revelation in Genesis affirms an absolute distinction between the Creator and the world which he created. As a matter, not of speculation but of Biblical teaching, no form of Pantheism can stand for a moment in the face of this inspired history of the creation. In the Biblical conception God and the universe are as distinct as the "ego" and the "non-ego" with men. There is a true doctrine of the "immanence" of God in things, for "in him we live and move and have our being," "in him all things consist," but this must be so understood as to be consistent with the real "transcendancy" of the Creator over the universe.

The mystery of the transition from non-existence to existence admits of no explanation. Both Dualism and Pantheism escape this mystery. They sidetrack this mystery by denying the reality of the creation; and for this purpose these philosophies were devised; but the history affirms a real creation; Biblical thought distinguishes between God and things, and the human understanding affirms the reality of substance. And if the necessary conceptions of man's mind be not sincerely true, there is no basis for knowledge of any kind, or for faith or speculation.

THE DENIAL OF POLYTHEISM.

The beginning of God's revelation of himself gives the idea of one God, and declares that he alone is GOD. God created the heavens and the earth.

That signifies all things. What remains for another creator? In the presence of him who created the heavens and the earth and "all that in them is," we cannot conceive the real existence of another God competing for the dominion of the universe and man's worship.

THE ALMIGHTY POWER OF GOD.

In the creation God showed and revealed what have been called his natural attributes, his power, his intelligence, his wisdom. In the mythology of the Greeks Jupiter was counted their greatest deity, but he was not counted a creator. He ruled a part of the world, and his authority was flouted even in his own dominions.

The power that created is the power that gave—or that gives unceasingly—to matter its natural forces. If the sun reaches out and swings great Jupiter around its orbit, it does this by the energy which God gives, or which he gave when he created its substance. If atoms and molecules uniting generate the heat which drives mighty engines and melts refractory ores it is with the unwasting forces which the Creator gave and gives. If telescopic suns without number hold their places by the balanced forces of the universe, those cosmic forces are nothing else than divine energies acting through material substances. This signifies that with the Creator there is omnipotence; there is infinite power. We can conceive nothing greater or more mighty.

ATTRIBUTES OF INTELLIGENCE AND
WISDOM:

Is there need of emphasizing the intelligence and wisdom shown in the works of creation? Whose and whence is the wisdom with which the mechanism of the world is constructed? From antiquity men have studied the operations of nature. Every year some new force, or new working of nature, is found out, and every discovery prepares the way for another, and no end is in sight. To illustrate this well would require chapters from every branch of physical science. Every atom has its own properties. Every molecule has the combined and modified properties of the atoms. Every mass of matter has the combined and modified properties of the constituent molecules. A little change in what might seem a small matter would doom every living creature to death. If water had the low specific heat of mercury, the human race would quickly perish. If water expanded and contracted in the ratio of temperature, as do bodies generally, a large part of the earth would be uninhabitable. If water did not pass easily from the liquid state to vapor, and again from vapor to liquid, all life would cease. Men have learned to use many of the forces of matter, but they cannot tell what is either matter or force. They have become able, in some degree, to manage the electric energy, but the nature of that energy remains a hopeless mystery. They have given a name to that bond which unites sun with planet, and star with star, but the nature of that attraction they cannot even conjecture. God created and arranged all these things, and this creation declares his intelligence and wisdom,

infinite beyond man's conception. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." (Rom. 11:33.)

A SUGGESTION OF THE TRI-PERSONALITY.

The New Testament gives us clear teaching concerning the Father, the Son and the Holy Spirit. The first line of the Old Testament gives a suggestion of the same. We read, In the beginning GOD created the heavens and the earth. The name, GOD, has the plural form. When God would make man he said, Let US make man in OUR image, after OUR likeness. No reader of the Old Testament will think that this use of a plural name signifies Polytheism. Does this form of speech suggest some possible plurality in the divine nature, an unexplained mystery, left perhaps for a later and fuller revelation? If this be so, the latest revelation does not disparage this early premonition. In the light of the repeated affirmations that God is ONE, this use of the plural form, when God speaks of himself, must doubtless have some meaning.

THE CREATION OF MAN.

The final creative word, Let us make man in our image, after our likeness, makes a large advance in the revelation of the Creator. The highest elements of man's nature are, in some way and in some degree, a representation of the divine nature. If we rightly analyze the highest elements of our own essential being, we shall have some conception—dim perhaps and surely finite—of the attributes of the infinite God.

What are those attributes in which man so rises above the brutes as to represent his Creator?

THE HIGHER REASON.

To the essential nature of man belongs the higher reason. By this he understands truth and the realities of existence; by this, comparing truth with truth, and reality with reality, he goes out to understand the universe; by this all finite knowledge seems possible to him. By this likeness to the Creator, we are assured that what is true to the rational nature of man, is true also in the mind of God.

THE ATTRIBUTE OF CONSCIENCE.

Conscience belongs to the essential higher nature of man. By conscience we understand moral obligation, the primary and supreme duty of obedience to God, right and righteousness, sin and holiness; by conscience we apprehend guilt and impending divine wrath, and, on the other side, the joy of the divine approval. We understand that these verities of man's higher life are not mere notions, or habits of thinking, but principles eternally true in the mind of God.

THE POWER OF MORAL CHOICES.

The power of making radical moral choices, and by these choices the power of determining his own character and destiny, belongs to the essential nature of man. By this attribute man is raised high above the brutes. Without this power and freedom, there would be no place for true responsibility, or for moral government.

SELFCONSCIOUS PERSONALITY.

It belongs to man's essential nature that he is a person, a selfconscious personality—not an unconscious something, not a thing drifting unconsciously through the mazes of time and destiny. By this, and by abundant other revelations, we understand that God is not an impersonal pantheistic "power that makes for righteousness," but a sublime, supreme person, whose attributes give no token of finiteness. In his free-will he governs the universe in holiness.

GOD AS A LAWGIVER AND RULER.

After the creation, but so closely connected with it that we may count it a part of that primary revelation, the Creator took another step in his self-revealing. He set Adam under a law, and made himself known as a lawgiver and ruler. Settling the first man in a paradise of plenty and beauty he said, "Of every tree in the garden thou mayest freely eat, save that of the tree of the knowledge of good and evil, which stands in the midst of the garden, thou shalt not eat, for in the day thou eatest thereof thou shalt surely die."

Let us stop a moment and turn aside to ask why the Creator should place the newly created man under law, with all the possibilities of disobedience and penalty, rather than leave him to enjoy his happy existence without temptation and the risk of sin. We must answer that without law the likeness of God could not be developed in man; the great faculty of moral choice could not become active; there could be no real moral character; Man could not become truly

man. Where there is no opportunity for disobedience, there is also no possibility of obedience. The choice of good implies the presence of evil to be rejected.

We return to this primal revelation of the divine sovereignty. This moral testing and training was not left optional with Adam, nor could he anticipate or understand all the consequences of that choice which he could not shun. Little by little he came to know—and the human race has come to know—the fulness of the significance of that penalty of “death.”

FROM THE FIRST REVELATION TO THE LAST

From the primary revelation in paradise to the latest and fullest, from the creation to the coming of Christ, is an unknown period. The record seems to make it about four thousand years. It may be only a seeming; there are elements of uncertainty. From Moses to Christ is more than fifteen hundred years. During this long period the prophets preached, and taught the world concerning God and his works and ways. God made many revelations of himself. The administration of the divine government showed many phases of God’s character and will. With Christ and his apostles came the latest and fullest revelation from God and concerning God. Does the last agree with the first? Does the fullest harmonize with the most elementary?

THE TESTIMONY OF JOHN.

The first answer is given by the apostle John. Who came nearer to Christ and more fully expressed his thought than that “beloved disciple” whom Jesus loved? John writes, “In the beginning was the Word,

and the Word was with God and the Word was God." "All things were made by him, and without him was not anything made that was made. In him was life and the life was the light of men." With no shadow of variation the last writer of the New Testament harmonizes with the first writer of the Old. In the first verse of Genesis and in the first verse of the Gospel by John, there is set forth the eternal uncreated existence of Jehovah. From him all things have derived their existence and life. God exists independently of the creation. There is no suggestion of Dualism; the substance of the world does not exist independently of the Creator. There is no suggestion of Pantheism; God is not the universal essence of which the universe of things is the phenomenon. Jehovah is the supreme personality who gave existence to a universe distinct from his own being.

THE TESTIMONY OF PAUL.

Let Paul be our next witness. Paul was a student of the Old Testament. When a young man he sat at the feet of the noted rabbi, Gamaliel. The Gospel which he preached he received, not by tradition from men, but by direct revelation. He writes with more variety of doctrine than does John. Mysteries and things hard to be understood, flow freely from his pen. Writing to the Christians in Rome concerning the Gentiles who did not have the Holy Scriptures, he says (Rom. 1:19, 20), "That which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power

and godhead, so that they are without excuse." That is, the Creator is known as God by the works of creation. This is the didactic echo of the poetry of David. "The heavens declare the glory of God, and the firmament sheweth his handiwork."

To the philosophers on Mars Hill Paul said, "Ye men of Athens, I perceive that in all things ye are very worshipful; for as I passed along and observed your objects of worship, I found an altar on which was inscribed, TO A GOD UNKNOWN. Whom therefore ye worship, not knowing him, him I declare unto you, the God that made the world and all things therein, seeing that he is lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things"....."for in him we live and move and have our being." (Acts 17:22, 23.) If there chanced to be Pantheists in that assembly, they received little comfort from the address of that thoughtful and learned stranger.

To the church in Colosse Paul wrote concerning Christ—Jehovah—with the precision and carefulness of a scientist (Col. 1:16, 17), "By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, and he is before all things, and in him all things consist." If the apostle had known all the controversies and unbeliefs of the twentieth century, he could not have written more explicitly, or confirmed more perfectly the account of the creation as given in Genesis.

INCIDENTAL TESTIMONIES.

Incidental references are made by the New Testament writers which show their thought of God as the Creator of all things. That wonderful sentence which introduces the Epistle to the Hebrews presents God as the Creator; "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath made heir of all things, *by whom also he made the ages.*"

Among the illustrations of faith we find first of all (Heb. 11:3), "By faith we understand that the worlds were framed by the word of God, so that the things that are seen *were not made of things which do appear.*"

The apostle Peter assumes the doctrine of the creation of the world by the word of the Lord. (II Pet. 3:3-7.) "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished; but the heavens and earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

In the book of Revelation, that last word of Holy Scripture, we read (Rev. 4:12), "Thou art worthy, O Lord, to receive glory and honor and power, for thou

hast created all things, and for thy pleasure (on account of thy will) they are, and were created." And this is the testimony of the mighty angel which John saw in his vision (Rev. 10:5, 6), "The angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven and swore by him that liveth for ever and ever, who created heaven and the things which therein are, and the earth and the things which therein are, and the sea and the things which are therein, that there should be time no longer."

With Paul's ascription of praise to God for his knowledge and wisdom, we will close these testimonies of the New Testament (Rom. 11:33-36), "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again. *For of him and through him and to him are all things*, to whom be glory for ever."

In respect to God as the absolute Creator of the universe, and in respect to his attributes, as shown in the creation, where is the difference between the first revelation and the last? Moses and John and Paul and the angels are in perfect harmony.

THE PERSONALITY OF GOD IN THE NEW TESTAMENT.

In Genesis we found in the creation of man a sure token of the divine personality. God said, "Let us make man in our image, after our likeness. So God created man in his own image; in the image of God

created he him." This likeness to the Creator is emphasized by a fourfold repetition. Among the essential elements of man's higher nature are reason, conscience to know right and wrong, the power of radical moral choices, a selfconscious, independent spiritual life. That is, man is an independent personality. The primary revelation represents God as the supreme, infinite person in whose likeness man was made. Does the New Testament at all modify this primal revelation of the divine personality?

THE MAGNIFICAT OF MARY.

Hear the exultant song of the virgin mother:
"He that is mighty hath done to me great things, and
holy is his name.

"And his mercy is on them that fear him from
generation to generation.

"He hath showed strength with his arm;

"He hath scattered the proud in the imagination
of their hearts;

"He hath put down the mighty from their seats
and exalted them of low degree.

"He hath filled the hungry with good things and
the rich he hath sent empty away.

"He hath holpen his servant, Israel, in remem-
brance of his mercy,

"As he spake to our fathers, to Abraham and
his seed forever."

Was this song of praise, by the mother of our Lord addressed to a Pantheistic deity, to some impersonal, unconscious "power that makes for righteousness"? She sung in the power of the Spirit, to that Jehovah who had made her people his chosen people, and had appointed for her that high and holy service which would make her name blessed forevermore.

In the same manner of speech, and in the same spirit, ran the prophecy of Zacharias, who spoke filled with divine inspiration, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people. And he hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began." "And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by remission of their sins, through the tender mercies of our God." How could there be a clearer recognition of the divine personality?

On Mars Hill Paul quoted and adopted the sentiment of the Silician poet, "For we are also his offspring," an echo of the creative word, "Let us make man in our image, after our likeness." On this sentiment Paul based his argument against the worship of idols; if we, living, personal beings, be the offspring of God, we ought not to think that God can be represented by an image of silver, or gold, or stone graven by art and man's device. He founds his argument upon his conception of God as being a living person.

THE TESTIMONY OF CHRIST.

Language could not express the idea of personality more clearly than does the manner in which Christ speaks of the FATHER. For him the Father was no impersonal power or influence, and no Pantheistic notion of the totality of being. "I came not," Jesus said, "to do mine own will but the will of him that sent me." When he was about to go away, one of his disciples asked, "How wilt thou manifest thyself unto us and not to the world"—not to other men? Jesus answered, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." In this manner Jesus spoke always of the Father. "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "I have not spoken of myself, but the Father that sent me, he gave me a commandment what I should say and what I should speak." "The Father judgeth no man but hath committed all judgment unto the Son." Such quotations might be continued almost without limit.

One quotation more let us make, that sublimest sentence found in human speech. "And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away, and there was no place found for them." Well might Paul say, "It is a fearful thing to fall into the hands of the *living* God."

So do we find the creative power and attributes and personality of Jehovah strongly set forth in the

Old Testament, and in the oldest of the Old, and the New Testament is in perfect accord with the same.

THE MORAL ATTRIBUTES OF GOD.

The primal revelation recorded in Genesis did more than make known the natural attributes of the Creator. In the very beginning God showed himself a moral ruler and sovereign; he began the manifestation of his holiness. The record is brief and sad.

The Lord God planted a garden in Eden and there he put the man whom he had made. In the midst of the garden was the Tree of Life, and also in the garden there grew the tree of the Knowledge of Good and Evil. God gave to the man one solemn command, "Of every tree in the garden thou mayest freely eat, save that of the tree of the Knowledge of Good and Evil thou shalt not eat, for in the day thou eatest of it thou shalt die. Satan, "that old serpent" came with his deceitful temptation, and the woman and the man ate of the forbidden tree. As the sun was setting the Lord called them from their hiding among the thick trees, to give account of their transgression. With shame they confessed their disobedience. The Lord pronounced the penalty of which he had forewarned them, to each one his own special sorrow; to both, pain and burden till they should return to the ground from which they were taken. Then he sent them forth from the garden to begin their life anew under changed and sad conditions; to learn by slow and painful experience the meaning of the fateful word, "In the day thou eatest thereof thou shalt surely die." Thus in the beginning of man's life, God placed him

under law and penalty, a penalty distinguishable and distinct from natural consequences. This was a testing to settle man's standing in righteousness before his Maker.

Is the final revelation in harmony with this the first? Does Christ who came to seek and save lost men, not to condemn the world but to save the world, make a like revelation?

SOVEREIGNTY AND TESTING UNDER CHRIST

To begin with that which is final in the destiny of men, read Christ's picture of the great judgment (Mat. 25:21 and following). "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand and the goats on the left. Then shall the King say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And "then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." "And these shall go away into everlasting punishment, but the righteous into life eternal."

This final judgment signifies a testing of men for destiny; it shows the administration of supreme authority and law, with limitless penalties. At the beginning and at the end of human history, there appears a like testing and penalty. This final word of

Christ represents God, the Father, as a lawgiver and sovereign.

The law of probation in Paradise was a *prohibition*; it said *Thou shalt not*. The Christian law of probation is a *positive requirement*; "This is the work of God that ye believe on him whom God hath sent." The first law was prohibitory, because it was given to unfallen man and stood as a barrier against sin and the fall. The Christian law is a requirement, because it is a testing for salvation from sin already committed. But the testing for salvation is nowise lacking in positiveness or penalty. The word of Christ is, "Go ye into all the world and preach the gospel unto every creature; he that believeth and is baptized shall be saved; he that believeth not shall be condemned." "God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." He that disobeys the law of testing for salvation, is condemned as surely as Adam in Paradise, and more hopelessly. "For if we sin willfully after that we have received the knowledge of the truth, there remains no longer a sacrifice for sin." There is no second sacrifice to atone for the sin of rejecting the first.

It is plain that the same principle and rule of probation is laid down in the New Testament as in the Old.

THE PRIMAL SIN.

God gave to Adam the great testing command, "Of the tree of the Knowledge of Good and Evil thou shalt not eat, nor shall ye touch it lest ye die." As the sun was setting God came down to call the transgressors to account for their sin, and to measure to them the first installment of the penalty. The primary sense of *death* is *condemnation*, and is the opposite of *life*, as says Christ, "He that believeth on me hath everlasting *life*, and shall never come into *condemnation*, because *he has passed from death unto life*." In shame they confessed their sin. Their consciences felt the pangs of guilt. God pronounced the sentence of condemnation. They passed then into the dark shadow of the primary and primal death, a shadow never to be lifted except by the sin-bearing of the Lamb of God. Then they began to come to the knowledge of evil. They went out from Eden to take up their life under the new conditions of sin and guilt, and toil and sorrow. But they could not know at once the full meaning of the penalty. The divine condemnation brought with it, as a part of itself, a train of grievous consequences, burdens, pains and sorrows, "till the dust should return to the earth as it was," till in sorrow and utter dread they said, This is death, indeed; this is DEATH.

This attitude of the Creator toward sin was a new revelation of the divine character. It declared anew the divine sovereignty, and it declared for the first time the revulsion of the divine nature against moral evil. It expressed the conscience of God. It manifested his holiness. It declared that sin is that

abominable thing which God hates. It began the long education of man to know the holiness of the Creator; to know and to sense the unapproachable light in which God dwells. During the generations that followed, the sin of man developed in intensity, till every imagination of his heart was only evil continually. Transgression toward God and violence toward men multiplied, and death held sway, till under the divine wrath the human race came within one of perishing from the earth. The course of nature was everywhere working out the indignation of the Lord.

And the wrath of God, his unwasting condemnation of sin, fills all the ancient Holy Scriptures, as we shall see further on in this study.

THE HOLINESS OF GOD IN THE NEW TESTAMENT.

Is the deep displeasure of the Lord toward sin—the wrath of Jehovah—anywise modified or mitigated in the New Testament? Is the condition of all men in sin, under condemnation recognized? The answer of the New Testament teaching is so full that we can do no more than cite illustrative examples.

THE NEW BIRTH.

The teaching of Christ touching the new birth is his declaration that universal human nature is depraved and corrupt. "Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God." "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." (John 3:3, 5), "God sent not his Son into the

world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:17, 18.) "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." (John 3:36) He continues still in death.

THE TESTIMONY OF PAUL.

Paul received the gospel by direct revelation. His testimony to the universal sin, depravity and condemnation is very full and strong. (Rom. 2:3, 5, 6.) "Thinkest thou this, O man that judgest them that do such things and doest the same, that thou shalt escape the righteous judgment of God?" "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. 2:11, 12) "For there is no respect of persons with God, for as many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law." (Rom. 3:9-12, 19-20) "We have before proved both Jews and Gentiles that they all are under sin; as it is written, There is none righteous, no not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." "Now we know that what the law saith, it saith to them that are under the law, that every mouth may

be stopped, and all the world become guilty before God. Therefore by the deeds of the law shall no flesh be justified in his sight."

What was the origin of this universal sin and death? Again Paul is in harmony with the history given in Genesis. (Rom. 5:12) "As by one man sin entered the world, and death by sin, so death passed upon all men, for that all have sinned."

THE INTENSIVE WORK OF SIN.

The intensive work of sin is shown in the Old Testament by its history of corruption and crime, and by the intensity of the divine wrath. In the New Testament Paul shows didactically how deeply sin has penetrated and corrupted the life of men. (Rom. 5:5-8) "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Gal. 5:19-21) "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." And stronger still, if this be possible, are the words of the same apostle to the church in Ephesus. (Eph. 11:1-3) "You hath he made alive who were dead in trespasses and sins;

wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past, in the lusts of the flesh and of the mind, and *were by nature the children of wrath, even as others.*"

OTHER NEW TESTAMENT TESTIMONIES.

The last book of the New Testament shows the inspired conception of the divine character at the end of the ages, and gives a most impressive and startling presentation of God's deep displeasure toward sin and toward sinners. (Rev. 6:15-17) "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand."

Every kind of figure of speech which can express the revulsion of God's holiness from the guilt of obdurate sinners, is used to declare and picture his wrath. They "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." "The angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."

John saw a vision of seven angels to whom were committed the seven last plagues, "in which is filled

up the wrath of God." To these seven angels were given seven bowls "full of the wrath of God who liveth for ever and ever." When the seventh plague was poured out "great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."

John had another vision of Christ—a vision of Christ coming in might and glory to take possession of his kingdom. He sat upon a white horse; he went forth in righteousness to judge and to make war; his eyes were as a flame of fire; on his head were many crowns; he was clothed with garments stained with blood; the armies of heaven followed him; his name was the "Word of God"; out of his mouth proceeded a sharp sword with which he should smite the nations; and "he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God."

These are samples of the teaching of the New Testament, that is, of Christ and his apostles. They declare over and over again the primal condemnation. There is no softening of God's displeasure, but rather a growing intensity. There is nothing more terrible than "the wrath of the Lamb."

As in Physics, so also in the eternal spiritual realities, action and reaction are equal; as much as sin acts against God, so much does the holiness of God react and revolt against the sin.

We stand awed, and trembling, and dumb in the presence of the unapproachable light of God's holiness.

Calvary is more terrible, for the impenitent sinner than is Sinai; "For if we sin wilfully after receiv-

ing the knowledge of the truth, there remaineth no longer a sacrifice for sins, but a certain fearful looking-for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me; I will repay saith the Lord; and again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." "For our God is a consuming fire."

SIN THE OPPORTUNITY FOR MERCY.

The coming of sin and the condemnation that followed, gave opportunity for the manifestation of grace, or mercy, another revelation of the divine character.

Set down a philanthropist in the midst of a people where there is no wrong, no injustice, no suffering, no poverty, no lack of anything, let him be the greatest philanthropist in the world, with boundless riches and benevolence, his philanthropy will remain unrecognized, for there is no place or opportunity for its exercise. But if calamity, need and suffering come, at once his benevolence finds a place to manifest itself. So it was with God in the creation. The creative work showed his power and wisdom; the creation of man in his own likeness made the Creator known as a per-

sonal being with reason, conscience and will; the appointment of law, with penalty for disobedience, showed him to be a sovereign ruler; the infliction of penalty manifested his righteousness and holiness. And then the fall of man, his sin, his alienation from his Creator, his helpless misery, gave opportunity for God's pity, and patience, and mercy.

Why did not God cut off and extinguish the race of man at once? Was it that the race might propagate itself, without God and without hope, forever? At once with the penalty came the announcement of the great hope, and soon there followed instruction in the way of reconciliation and recovery. Holiness and mercy shone out together.

THE PRIMAL PROMISE OF HOPE.

The very words of the curse upon the serpent—Satan's proxy—was a word of hope for man. (Gen. 3:15) "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It was as if Jehovah had said, Be it known that the race of man has not gone over forever to Satan and to death; there shall be long war with the serpent, but in the end one born of the woman shall give the serpent a death-dealing blow. The full meaning of this prophecy could be understood only by its gradual fulfillment, but it awakened in their minds a lively expectation. To her first born son the mother gave the name, Cain, that is, *Gotten*. What was the meaning of that naming, and of that exclamation of Eve which has been the puzzle of translators? She may have meant—and

perhaps this is the most probable meaning, I have gotten *the man, the coming one*, the seed that was promised.

THE PRIMAL SIN-OFFERING.

How came it to pass that so soon after the sin men began to bring offerings to the Lord? And how came it to pass that a difference was made between firstlings of the flock, and fruits of the ground, between sin-offerings and food offerings? No good answer can be given to these questions but that Jehovah instructed men how to come with sin-offerings, and made them understand that without the shedding of blood there can be no forgiveness. There is no instinct in man that could teach him this. There is no spiritual discernment in man that could give him assurance that the bodies of lambs and the fat of rams burned before the Lord would make expiation for sin and open the way for remission.

This is the beginning of the long line of sin-offerings that did not end till "the Lamb of God" offered himself on Calvary.

CAIN AND ABEL IN THE NEW TESTAMENT.

Whatever the meaning of Abel's offering, and whatever the lack in the offering made by Cain, this incident in the lives of Cain and Abel is fully recognized in the New Testament. And the difference which God made in receiving their offerings and the meaning of that difference are clearly recognized. (Heb. 11:4) "By *faith* Abel offered unto God a more

acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Abel's sin-offering was the expression of his penitent faith; in Cain's fruit offering the element of faith was lacking. Here begins the revelation of that aspect of the divine holiness which requires atonement by blood for the remission of sin. The manifestation of this attribute, as the ages passed, became exceedingly full and strong. Every patriarchal altar declared it. The daily sacrifice upon the altar of burnt offerings, which met every Hebrew as he entered the "Tabernacle of Meeting," repeated it evermore to every generation. The great day of atonement, with its solemn ceremonial, impressed it upon the imagination of the people. Without atonement by blood Judaism would be emptied of its meaning.

ATONEMENT IN THE NEW TESTAMENT.

Is there need of showing that the holiness of God which demands atonement for sin, and atonement for sin by blood, are taught in the New Testament? All that was expressed in symbolic ceremonial in the Old Testament, is declared in plainest, strongest, unfigurative words in the New. First of all John, the Baptist, introduced Christ as "The Lamb of God which taketh away the sin of the world." Paul says, "He who knew no sin was made sin for us, that we might be made the righteousness of God in him." In the Epistle to the Hebrews we read, "Without the shedding of blood is no remission." "It is not possible that the blood of bulls and of goats should take away sin." "Christ was once offered to bear the sins of many, and unto them

that look for him he shall appear the second time without sin unto salvation." "We are sanctified by the offering of the body of Jesus Christ once for all." "By one offering he hath perfected forever them that are sanctified." The saints in glory worship the Lamb, saying, "Thou wast slain and hast redeemed us unto God by thy blood." John, the apostle, says, "The blood of Jesus Christ cleanseth us from all sin." And Christ himself said, "The Son of Man came to give his life a ransom for many."

THE FRIENDLINESS OF GOD.

In the fifth chapter of Genesis an incidental sidelight begins the manifestation of another element of the divine character. Towards sin God had begun his righteous retributions. Towards sinners he had begun the work of the ages, their redemption and recovery from the guilt and ruin of the fall. We meet now the friendliness, the companionship of God, the communion of God with men. (Gen 5:22, 24) "*Enoch walked with God. All the days of Enoch were three hundred and sixty and five years. And Enoch walked with God; and he was not, for God took him.*"

If this record had ended with the single word, "Enoch walked with God," we might have understood it as meaning only this, that Enoch lived a life of special obedience to God's commands. But the words are repeated, and more are added; Enoch walked with God, and he ceased from this earthly life because God took him to himself. There was such inward harmony with God, such spiritual companionship with him, as fitted him for the heavenly life. As a man walks and

talks in confidential companionship with a friend, so Enoch walked with God. This signifies loving companionship on the part of the Lord. Communion means a partnership, both a giving and a receiving. Of Noah also it is said that he walked with God. To these saints before the flood, God made himself known not only as a lawgiver and judge, and not only as a merciful Creator who accepts atonement, and pardons transgression, but also as a loving friend to men who came into sympathetic relations with him.

In the Holy Scriptures Abraham, in particular, is called "the friend of God." In the region where Abraham lived he is still spoken of as "The Friend." Jehosaphat, the pious king of Judah, prayed to the Lord and said, "Art not thou our God, who didst drive out the inhabitants of this land before thy people, Israel, and gavest it to the seed of Abraham, thy friend, forever? The word of the Lord to Isaiah said, "Thou, Israel, art my servant; Jacob, whom I have chosen, the seed of Abraham, my friend." James wrote in his epistle, "Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God." "The Lord spake unto Moses face to face as a man speaketh unto his friend."

THE FRIENDLINESS OF GOD IN THE NEW TESTAMENT.

With these most ancient showings of the kindness and friendliness of God toward the men who loved him best, compare the teaching of the latest. "Now Jesus loved Martha and her sister and Lazarus." "Henceforth I call you not *servants*, for the servant

knoweth not what his lord doeth, but I have called you *friends*, for all things that I have heard of my Father, I have made known unto you." "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." That disciple whom Jesus loved writes, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son, Jesus Christ."

It is plain that with one spirit Enoch and John walked with God and had fellowship with him, and God was to them a *friend*.

CONFIDENTIAL RELATIONS OF GOD WITH MEN.

In the prophecy of Amos we read, "Surely the Lord will do nothing, but he revealeth his secret unto his servants, the prophets." This can mean nothing less than that the Lord puts himself into confidential relations with chosen men, and through them communicates his will, and reveals things to come. This has been his method of procedure during the whole history of the human race. Both Testaments are records of such communications. The Hebrew prophets were greater than their kings, because the people knew that the Lord spoke by them.

The time came when the wickedness of men had so increased, and all their thoughts and purposes were evil, that the Creator determined to destroy the race. Then the Lord said to Noah, "The end of all flesh is

come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth." "But with thee will I establish my covenant." To Noah confidentially, as to a friend, God made known what he was about to do, in order that Noah might become a trusted worker with him.

When the Lord was about to destroy Sodom and Gomorrah he said, "Shall I hide from Abraham that thing which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him; for I know that he will command his children and his household after him, and they shall keep the way of the Lord."

These are samples and illustrations. They have a certain private character, showing a friendly confidential relation between God and his trusted servants. In this they differ from the prophesying of the great prophets, in which God declares for the benefit of all nations, what he will do upon the stage of the world in the ages to come.

These personal communications between God and believing men—not very rare in the earlier ages—became more frequent in the last days—not different, but more frequent. To Zacharias, to Mary of Nazareth, to Joseph, to Cornelius the centurion, to Philip, to Peter and Paul many times, the Lord gave special messages, sometimes sending his angels. How natural and fitting that the Lord should speak in this way to his servants who trusted in him and loved him. It was the same Jehovah that spoke in the most ancient times and in the last days.

SPECIAL JUDGMENTS THROUGH THE
AGENCIES OF NATURE.

The special word to Noah was a warning of coming catastrophe and wrath. It "repented" the Lord that he had made man on the earth. And the Lord said, "I will destroy man whom I have created from the face of the earth." No more significant or terrible was this than the penalty which God pronounced in the beginning of man's sin. But there was this difference, and the reader should note well the unlikeness; in the primal condemnation the *voice of God* pronounced the doom and sent the man out of Eden; in the flood God used the instrumentality of nature. The sin was not some violence done to nature. There was no natural causation between the sin and the consequences. The evil imaginations of men and their crimes had no natural influence to break up the crust of the earth or open the windows of heaven. In this catastrophe the Creator showed himself to be a God that uses nature—what men call the blind forces of nature—the world that he had made—for punishing sin committed directly against himself. This is one of a line of like penal calamities which the ancient Scriptures have recorded.

What evidence is there that this great calamity had anything to do with the wickedness of men? What was the token that the flood had other relation to God or men than the storms by which the ships of good men are wrecked on the sea, or the tremors of the earth by which the good and the bad suffer alike?

In the first place God declared beforehand what he was about to do, and the purpose of the calamity

which he would bring upon the world. The record is positive; "God saw that the wickedness of man was great," and the Lord said, "I will destroy man whom I have created from the face of the earth." "But Noah found grace in the eyes of the Lord."

In the second place, the coming of the flood and its purpose was made known to Noah a long time before its occurrence—long enough, at the least, for him to build the ark for the saving of his household, perhaps a hundred and twenty years.

In this transaction of the flood a distinction was made between righteous Noah and the ungodly multitude. Was it an accidental matter that the godly household was saved? Do the forces of nature, when they work out great convulsions in the earth, distinguish between the characters of men? The doom of the antediluvian sinners was not without the opportunity for repentance, for Noah was a "preacher of righteousness." If the men of his time had heeded the call to repentance, as did the men of Nineveh at the preaching of Jonah, they also would have been spared.

GOD'S USE OF NATURE FOR SPIRITUAL ENDS, RECOGNIZED IN THE NEW TESTAMENT.

The New Testament also certifies the flood, that first great natural judgment upon ungodly men. And not only is the historic record certified, but the use of nature for moral and spiritual ends is plainly recognized. In his great prophecy touching the end of the age, Christ said, "As it was in the days of Noe, so shall it be in the days of the Son of Man; they did

eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." The apostle Peter speaks of the men who "some time were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing, wherein eight souls were saved." And again the same apostle says, "God spared not the old world, but saved Noah a preacher of righteousness, bringing in the flood upon the world of the ungodly." In the Epistle to the Hebrews it is written, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became an heir of the righteousness which is by faith."

In this manner Christ and his apostles recognize the Old Testament account of the flood; in the first place, as being historically true, and in the second place, as being a special judgment of God upon wicked men; not an accident, not an incident in the normal course of nature, not an unpurposed coincidence, but an intended and special use of nature in God's moral government of the world. Whether this use of nature be, or be not, miraculous need not be considered. In whatever way God touches the course of nature, the record certifies that had it not been for the ungodliness of men the calamity would not have come. This is not an ignorant superstition held by primitive man and superseded by a wiser faith, but is a token of the supreme purpose for which the world was created.

THE DESTRUCTION OF SODOM AND GOMORRAH.

The destruction of these cities on the shores of the DEAD SEA, is another illustration of God's use of nature for the punishment of ungodliness. When the herdsmen of Abraham and Lot quarreled over the insufficient pasturage, they—Abraham and Lot—agreed to separate. Abraham remained in the hill country, and Lot drove his cattle and flocks to the fertile valley of the Jordan, well watered then even "as the garden of the Lord." And "Lot pitched his tent toward Sodom." The next we hear of Lot he was in Sodom. The description given of Sodom is brief and intense; "The men of Sodom were wicked, and sinners before the Lord exceedingly."

Years afterwards three men, apparently travellers, heavenly messengers in reality, came to Abraham's tent, and he entertained them with assiduous hospitality. When they were departing Abraham walked with them a little way. And the Lord said, "Shall I hide from Abraham that thing which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Then in oriental manner of speech the Lord said to Abraham, "Because the cry of Sodom and Gomorrah is great and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which has come unto me, and if not I will know." And the angels went on their way towards Sodom.

At evening time the two men came to the gate of Sodom. Lot was sitting at the gate, and he earn-

estly pressed the two strangers to accept his hospitality for the night. That night the men of the city showed that their wickedness and uncleanness was no less than the cry which had gone up to Heaven. Then the angels said to Lot, "We will destroy this place because the cry of them has waxen great before the face of the Lord, and the Lord hath sent us to destroy it. When the sun rose, "The Lord rained upon Sodom and upon Gomorrah brimstone and fire out of heaven from the Lord." In the morning Abraham went out early to the place where the Lord had talked with him, and looked toward Sodom and Gomorrah and toward the valley of the Dead Sea, to see what should happen; and a great smoke was rising up like the smoke of an immense furnace.

The destruction of Sodom and Gomorrah is mentioned by the Bible writers many times, and always as the work of the Lord, and as expressing his wrath against their exceeding wickedness. Moses warned the people that, if they should turn away from the Lord, the Lord would make their land brimstone and salt and burning, like the overthrow of Sodom and Gomorrah which the Lord overthrew in his anger and in his wrath. Isaiah says, (Isa. 13:19) "Babylon, the glory of the kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah." Jeremiah writes (49:17, 18), "Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, saith the Lord, no man shall abide there, neither shall a son of man dwell in it." These prophets, and others, refer to the destruction of those cities of the plain many

times, and all bear the same testimony to the historic reality of this divine judgment upon the people for their wickedness.

THE NEW TESTAMENT AND SODOM.

What has the New Testament to say about the destruction of Sodom? Do the apostles count this story as only an ancient myth? What recognition does Christ make of the wrath of the Lord against those vile and ungodly cities? Did he count it as only a worn out figure of speech? When Jesus sent out his apostles to preach, he said, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Of the unexpected coming of the Son of Man he said, "As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." Paul quotes from Isaiah, "Except the Lord of Hosts had left us a seed, we had been as Sodom, and had been made like unto Gomorrah." Peter refers to the deliverance of Lot from Sodom, and Jude recalls this example of God's indignation, and says, "Sodom and Gomorrah and the cities about them, giving themselves over unto fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Whatever wrath of the Lord against Sodom is recorded in Genesis is repeated and pictured forth in

the New Testament with intenser coloring. And both alike, the Old and the New, represent the Creator as using the instrumentality of nature—miraculously or otherwise—for the punishment of wickedness, not as a matter of cause and effect, but as a divine purpose.

JUDGMENTS UPON THE HEBREW PEOPLE.

One more illustration will show in strong colors the divine use of natural agencies in punishing sin. This illustration is not altogether like the former judgments by flood and fire, yet not altogether different. Those were short, sharp and terrible. This which we now consider had its sharp crises indeed, but it has extended through generations and ages, and has used all the agencies which combine to work out human history. But these illustrations all agree in this, that God uses nature in the punishment of sin which is not an offence against nature, not a breach of physical or hygienic law, but an offence against God only.

THE SIN OF MOSES AND THE PENALTY.

Moses stands chief among the greatest men of the world. He was the greatest of the old prophets. To no other prophet did the Lord make so intimate and wonderful manifestations of himself. His leadership of the Hebrew people during forty years was the greatest achievement in all history. But once, wearied and worried with the complaining and faultfinding of the people, he "spoke unadvisedly with his lips" and failed to give due honor to the Lord. For this the Lord took away from him the privilege of entering

"the Promised Land," and passed upon him the sentence that he must die. The time had come for the people to pass over the Jordan. Moses desired exceedingly to enter along with his people into their long-expected inheritance, and he was still, as always, greatly beloved of the Lord, and "his eye was not dim nor his natural force abated," but at the word of the Lord he climbed the heights of Pisgah, and there alone with God he laid himself down and died.

THE PROPHECY OF MOSES.

When Moses understood that he must die and leave his people, he wrote that wonderful farewell letter, the book of Deuteronomy. He rehearsed the history of the forty years from Egypt to Canaan; he wrote out the Lord's commandments that they might never be forgotten; he warned the people with intensest passion, of the judgments and calamities that would fall upon them, if they broke their covenant with Jehovah, and turned to the worship of other gods. Blessings most abundant would follow obedience, and curses and wrath beyond measure would follow disobedience. The full text of these warnings is too long for quotation, but short samples will show the spirit of all.

(Deut. 28:") It shall come to pass that if thou wilt hearken diligently unto the voice of the Lord, thy God, to observe and to do all his commandments, that the Lord, thy God, will set thee on high above all the nations of the earth. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against

thee one way, and flee before thee seven ways. The Lord shall establish thee a holy people unto himself, and all the people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground. The Lord shall open unto thee his good treasures, the heaven to give rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations and thou shalt not borrow. And the Lord shall make thee head and not the tail; and thou shalt be above and not beneath, if thou wilt hearken unto the commandments of the Lord, thy God."

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord, thy God, to observe and to do all his commandments, that all these curses shall come upon thee; cursed shall be the fruit of thy body and the fruit of thy land, the increase of thy kine and the flocks of thy sheep. The Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thine hand unto until thou be destroyed, and until thou perish quickly because of the wickedness of thy doings whereby thou hast forsaken me. The Lord shall make the rain of thy land powder and dust. The Lord shall cause thee to be smitten before thine enemies; Thou shalt go out one way against them, and flee seven ways before them, and shalt be removed into all the kingdoms of the earth. Thou shalt grope at noonday as the blind gropeth in darkness. The Lord shall bring thee and the king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known, and thou shalt serve other

gods, wood and stone. Thou shalt become an astonishment, a proverb and a byword. Thou shalt beget sons and daughters, but thou shalt not enjoy them, for they shall go into captivity. Because thou servedst not the Lord thy God with joyfulness and gladness of heart for the abundance of all things, therefore thou shalt serve thine enemies which the Lord shall send against thee, in hunger and in thirst, in nakedness and in the want of all things. The Lord shall bring a nation against thee from far, a nation of fierce countenance; and he shall besiege thee in all thy gates, until thy high and fenced walls come down. Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, in the siege and in the straitness wherewith thine enemies shall distress thee. If thou wilt not observe to do all the words of this law, that thou mayest fear this glorious and fearful name, THE LORD, THY GOD, then the Lord will make thy plagues wonderful, and of long continuance. The Lord shall scatter thee among all people, from the one end of the earth unto the other, and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone. Among these nations thou shalt find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind. Thy life shall hang in doubt before thee, and thou shalt fear day and night, and thou shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even; and at even thou shalt say, Would God it were morning; for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

THE FULFILLMENT OF THE MOSAIC PROPHECY.

These premonitions of unfaithfulness to Jehovah were speedily fulfilled. They turned away from the worship of the Lord. They even set up idols in his temple. They worshipped the bloody Moloch, Baal, and Astarte the "Queen of Heaven." They sacrificed their own children to Moloch. They disregarded the warnings of prophets and their incessant calls to repentance. And all the curses of the Mosaic prophecy came upon them. Disaster and calamity followed calamity and disaster. Their lands were laid waste by marauding plunderers. Their harvests and cattle were carried off. Drouth and famine afflicted them. They were reduced to the utmost poverty and distress. Their cities were plundered and burned, and their inhabitants carried into captivity. The kingdom of Israel was carried away, and as tribes, or a kingdom, disappeared from history. Judah was carried away, and after seventy years a remnant returned to rebuild the temple and the holy city and repeople the land. After four hundred years the land was again full of people. Then the Messiah came, and him the rulers of the people rejected and crucified. When Christ was preached by the apostles he was again rejected. In the year seventy of the Christian era the Roman army came, and after long seige and bitter famine, destroyed Jerusalem and carried away the surviving inhabitants; and now for eighteen hundred and fifty years the Hebrew people have been "The Wandering Jew," maintaining still their separateness, persecuted and every where spoken against.

Some of the calamities which befell the Hebrew people were due doubtless to the moral weakness and decay engendered by idolatry, but not all. There was no causal relation, no physical cause and effect, between the worship of Baal and the long drought in the reign of Ahab. The human sacrifices to Moloch did not directly turn the early and the latter rain to "powder and dust." To-day the hills of the Holy Land are a picture of stony desolation—weather-worn as if a million of years had passed over them—and so they have been for centuries. Faithless men do not see the hand of God in all this, but here the Holy Scriptures show us again the Creator using the forces of nature and the instrumentality of *things* in punishing sin committed against himself.

THE SEVERITY OF CHRIST.

The prophecy of Moses concerning the apostacy of the Hebrew people seems pitilessly severe, but they are no more relentless than their fulfillment by the Lord himself. They represented truly what the Lord would do. And Moses was no severer in picturing the indignation of the Lord than were the prophets who lived in the days of the national decay and disaster. While the army of Nebuchadnezzar was pressing the siege of Jerusalem, Jeremiah lived and prophesied in the city. With every kind of exhortation and incessant persuasion he called the people to repentance. After the manner of Moses he pictured the coming calamities, the captivity and dispersion of the people and their unspeakable distresses—but all in vain.

Christ lived among the Jews just before the culmination of the judgments which Moses and the prophets had predicted. Did he soften the language of the Old Testament? When he wept over Jerusalem did he soothe the apprehensions of thoughtful Jews as they faced the future? Did he say, Your Heavenly Father is not that sternly relentless God whom you have been led to fear and dread. Moses spoke under the law; the people then could appreciate nothing but severity; I have come to reveal the mercies of the Lord. The days of retribution have passed. God is not a fire of holiness; God is love. Not this at all; on the other hand Jesus entered with all his soul into the divine indignation. His voice was tremulous with pity. His eyes were filled with tears. His words were filled with the sorrow of a holy wrath. He that weeps while he condemns, condemns most deeply. "Woe unto you, scribes, pharisees, hypocrites," said Jesus, "for ye shut up the Kingdom of Heaven against men. Woe unto you, scribes, pharisees, hypocrites, for ye devour windows houses, and for a pretense make long prayers. Woe unto you, for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, for ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. Fill up then the measure of your fathers. Ye serpents, ye brood of vipers, how can ye escape the damnation of hell! Behold I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you

may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias whom ye slew between the temple and the altar. O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate."

Standing on the Mount of Olives, he looked over the city which lay spread out before him, and as he looked he thought of its past evil history, and he thought of the doom that was hastening on, and as he looked and thought, he wept. "If thou hadst known," he said, "even thou, in this thy day, the things which belong to thy peace—but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." In his great prophecy Jesus said, "Then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be."

Concerning the chief city of Galilee Jesus said, "Thou Capernaum, which art exalted unto heaven shalt be thrust down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. I say unto you, it shall be more tolerable for Sodom in the day of judgment than for thee."

The holiness of Jehovah and of Jesus are one, because Jehovah and Jesus are one.

LOVE AND HOLINESS.

Prophecies of impending judgments, or the judgments themselves, do not discount the love of Jehovah or of Jesus, but they very greatly magnify the holiness which revolts from all sin and uncleanness. They show that there is no schism between the severity of the divine holiness as revealed to Moses, and the holiness of the Father as revealed by Christ and as manifest in Christ. There is no word in Holy Scripture more fearful than "THE WRATH OF THE LAMB."

THE HISTORIC WORKING-OUT OF
JUDGMENTS.

This has been briefly referred to in previous paragraphs. The traveler sees the fulfillment of the prophecies of doom written all over the ancient Hebrew Holy Land. Their enemies laid the land waste, and their rain became "powder and dust," till the country became empty of inhabitants. The site of Capernaum, Christ's own city, is a matter of debate, and if Tell Hum be the true site, little remains except a few scattered stones partly hidden by a rank growth of nettles. Jerusalem has been destroyed and rebuilt till little remains which existed in the time of Christ. The city has indeed been "trodden down by the gentiles." The dwellings of Bethany are little more than heaps of stones. Bethlehem is a little town of notably filthy streets, where the descendants of David have no place. The site of Sodom is unknown, perhaps at the north end of the Dead Sea, but long supposed to be covered by the shallow waters of the southern end. Every-

where the rocky hilltops and barren hillsides are a picture of weatherworn desolation. So far as faithless eyes are wont to see, the agencies of nature worked out automatically the judgments of Jehovah upon a people that broke their covenant with their God.

THE RELATION OF GOD TO NATURE.

We have already considered somewhat the teaching of the Old Testament and of the New alike, touching the relationship of God to certain great penal calamities, concerning the flood, and the destruction of Sodom, and the national calamities of the Hebrew people. It may be well to take a brief but broader view of the two Testaments concerning the relationship of God to the natural phenomena of the world. This needs to be done that we may see that in this matter the newest revelation is in harmony with the old.

We notice in the first place, that if there is to be found anywhere any light upon God's relationship to the activities of the physical world, it must come from revelation. Science is not able to say a word upon this subject. What is matter? No conception can be formed beyond this, that it is the substance, that is the underlying reality, in which inhere certain properties, qualities or forces. A recent college text book says, "The question, "What is matter, is still a subject of pure speculation." A theory entertained by some noted scientists, "Matter is the rotating parts of an inert perfect fluid which fills all space, but which is, when not rotating, absolutely unperceived by our senses." (Lord Kelvin.) There is no light in this

definition, and for the common mind little meaning or sense. By the side of this place the denial that there exists any substantial reality underlying force and phenomena. And what is force? Again science has no answer. Force which is a *push* is conceivable, as being matter in motion, imparting by impact motion to other matter, and by this impact losing as much motion as it imparts. Force as a *pull* is inconceivable, and force acting across an absolute vacuum is inconceivable. There is no philosophy which does not make or leave more mysteries than it explains. Light must come, if it come at all, from revelation.

We have already seen that the Holy Scriptures, from first to last, represent God as the Creator of all things. And the Scriptures represent God as doing supernatural work. The Creator must needs be able to do this, if he so please.

What is a miracle? Not some *violence* done to nature; not even *interference* with the regular working of natural forces. A miracle is some operation which natural forces working alone cannot produce, and which man working with nature, or working upon nature, cannot produce. In nature force continually acts against force, but this is no violence. Men continually counteract and turn back the natural forces. The boy throws his ball against gravitation. Men hoist great building blocks against gravity. They break up molecules and masses of matter which the attractive forces are holding firmly together. This is not violence; this is not interference. When the will of God comes into nature to bring to pass something which nature alone, or nature and man, cannot do, a miracle is wrought. But nature moves on smoothly,

and science cannot find any disturbance. The key of the maker does not disturb the running of the watch.

The Holy Scriptures, Old and New, record three special periods of Miracle working. In the Exodus, when Israel was brought out of bondage, when Jehovah was revealed in the face of Egyptian idolatry, when the law was given, and that form of worship was instituted which taught in symbol the great principles of the gospel, in this period of change and reconstruction, God showed his hand in great miracles. In the reign of Ahab and Jezebel, when the worship of Jehovah had almost disappeared, when his worshipers had been killed or driven into hiding, and the priests and prophets of Baal were seen everywhere, then the Lord again declared himself by wonderful supernatural working. When the Son of God came among men, to "make reconciliation for iniquity," and to bring in the Kingdom of Heaven, he was fittingly glorified by a halo of divine powers and attended by a train of gracious miracles.

Do the Holy Scriptures teach the "immanence" of the Creator in his works? In a certain sense this is doubtless true. "In him we live and move and have our being." "In him all things consist." But in what sense is God "immanent" in nature? Surely not in the sense of identity with nature. That would be nothing else than Pantheism. The great engine is dead without the steam which gives it motion and energy, but the steam is not identical with the engine. Without the electric current the motor is still and powerless, but the electric current is not the motor. And God is in touch with the world of things, but the Creator is not identical with the creation, and the universe is not

God. The "transcendence" of God is as true as his immanence.

Let us sum up the teaching of Scripture and then come to illustrations.

For the peasant, for the builder, for the scientist; in the field, in the shop, and in the laboratory the uniformities of nature are unbroken. Cause and effect have free course. Also, in the harvest field, in the chamber of sickness, and on the sea, there is place and room for trust in God, for prayer and thanksgiving. If to some man these aspects of God and nature seem contradictory, the inspired writers found in them no stumbling block. It is a great thing for men to learn to observe the principle of cause and effect, and to take account of natural consequences; it is no less important to believe in the working of God, which is over all.

The inspired word lays great emphasis upon the overruling providence of God in natural things. The fruitfulness of the ground, and all that pertains to the health and wealth of men, depend on his favor. Rain and sun, wild beasts and infesting insects, diseases, moth and mildew, are his servants. All these things are responsive to his will. The warning prophecies of Moses have been already referred to. (Lev. 26:18-20) "If ye will not hearken unto me, I will punish you seven times more for your sins. I will make your heaven as iron and your earth as brass; and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits." (Deut. 28:38-42) "Thou shalt carry much seed out into the field, and shalt gather but little, for the locust shall consume it. Thou shalt plant vineyards and dress them, but thou shalt neither

drink of the wine nor gather the grapes, for the worms shall eat them. Thou shalt have olive trees, but thou shalt not anoint thyself with the oil, for thine olive shall cast his fruit. All thy trees and fruit of thy land shall the locust consume." (Ex. 15:26) "If thou wilt diligently hearken to the voice of the Lord thy God, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee." In his prayer of dedication Solomon said, "When heaven is shut up and there is no rain because they have sinned against thee, if they repent and turn and pray, then hear thou in Heaven and give rain upon thy land." "If there be in the land famine, if there be pestilence, blasting, mildew, locust or caterpillar; whatever plague or sickness there be, then hear thou in heaven and do." Jeremiah said that for the wickedness of the people the showers had been withholden and there had been no latter rain. In the days of Haggai, because the people left the temple of the Lord unbuilt, the prophet said, "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And Malachi in his time gave the same warning because the people did not bring the offerings due for the temple service.

Are the words of David meaningless figures of speech when he says of the beasts and birds, "That thou givest them they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust. Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth. The glory of the Lord shall endure forever; the Lord shall rejoice in his works."

Let us join with the Psalmist in saying "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's."

Does the Lord Jesus, and does the New Testament recognize the ever-present touch of the hand of God upon natural things? What is the significance of the prayer—to be prayed continually—"Give us this day our daily bread." What is the meaning of the words of Jesus when he bids us put away anxiety and trust in the Father's care? Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." Paul wrote to the Christians of Philippi, "My God shall supply all your need according to his riches in glory by Jesus Christ." James says, "The prayer of faith shall save the sick and the Lord shall raise him up."

What do all these comforting assurances mean, if the hand of God does not touch the springs and wheels of the world of things, which is working out good or ill for men?

To sum up the teaching of Holy Scripture—the Old and the New alike, concerning the relation of God to the world of things; through the ages, in the great crises of human affairs, God has used nature supernaturally; in the common course of man's life he uses nature naturally; in either case he uses nature for the purposes of his moral government of men, to bless, to discipline, to punish; and finally, it is not always easy, or even possible, to distinguish between his natural and his *supernatural* use of things.

JEHOVAH AN ETHNIC DEITY.

It is charged as a bitter reproach against the Old Testament and Judaism that Jehovah is represented as merely a local and national deity, the patron god of the Hebrews, the enemy of other tribes or nations, and characterized by the passions of heathen deities and demigods. Is this true? Is it true in any degree whatsoever?

That the people, the ancient Jews themselves, *some of them*, living as they did in the presence of idolatry and breathing its atmosphere, may have had very narrow and false notions of Jehovah, is probable. But the Lord's own revelations of himself, and the teachings of his prophets, do not represent him as anything less than the only true and infinite God.

BLUNDERING READERS AND COMMENTATORS.

Some readers of the Old Bible, men who ought to know better, take the *anthropomorphisms* of the

Old Testament, and the oriental figurative rhetoric, with mathematical literalness, as if they were the multiplication table. Such interpreters show their own animus, or their own ignorance. When in Genesis it was written, "It repented the Lord that he had made man on earth, and it grieved him at his heart," it did not mean to an oriental reader, a surprised disappointment, or a fickle changefulness in God. Jacob awoke from his dream-vision at Bethel and said, "Surely Jehovah is in this place, and I knew it not; how dreadful is this place; this is none other but the house of God, and this is the gate of Heaven"; but it is sheer caricature to count Jacob as so ignorant of God that he thought that he had left him behind in Beer-Sheba. It expressed Jacob's startled surprise at this unexpected manifestation to him in his loneliness and friendlessness.

Illustrations of the oriental picturing of Jehovah after the form of a human bodily personality, might be given almost without limit. He is spoken of as having hands and feet, and eyes, and mouth, and nostrils, and heart; he rides in his chariot of clouds; he flies on the wings of the wind; he bends his bow; he whets his sword; he shouts and roars; as a mighty warrior he leads his army to victory, and divides the plunder. These vivid pictures of Jehovah make a far more impressive revelation of God than any abstract, didactic explanation could give. And this is true not only for oriental readers, but for modern western people as well.

ANTHROPOMORPHISMS OF THE NEW TESTAMENT.

The same picturesque manner of representing Jehovah is found in the New Testament as in the Old. In the Magnificat of Mary she speaks of the Lord as a mighty man going out to meet his enemies. "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts; he hath put down the mighty from their seats and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away."

Jesus pictures the Son of Man as administering the final judgment after the manner of an Oriental sovereign; "When the Son of Man shall come in his glory; and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats."

The book of Revelation abounds most of all in magnificent and sensuous imagery, and so it abounds in pictured conceptions of the High and Holy One whom no man hath seen, or can see. These apocalyptic visions reproduce all the anthropomorphisms of the Old Testament.

In the first vision of the Revelation John saw in the midst of the seven golden candlesticks, one like unto the Son of Man, clothed with a robe down to his feet, and a golden girdle around his breast; "his head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like

unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

Then John saw a throne set in Heaven. He that sat on the throne was to look upon like a jasper and a sardine stone. Round about the throne was a rainbow, and out of the throne proceeded lightnings, thunderings and voices. Jesus, "the Lamb of God," was symbolized in another vision, as "a lamb, as it had been slain, having seven horns and seven eyes." In a third vision the Son of Man appeared as sitting upon a cloud with a golden crown upon his head and a sharp sickle in his hand.

Still another vision presented a white horse and his rider, whose name was *faithful* and *true*. His eyes were as a flame of fire, and on his head were many crowns; he was clothed in garments dipped in blood, and his name was called the Word of God. The armies of heaven followed him riding upon white horses. Out of his mouth proceeded a sharp sword with which to smite the nations. He went out to rule the nations with a rod of iron, and to tread the wine-press of the fierceness and wrath of Almighty God. On his vesture and on his thigh was this name written, KING OF KINGS AND LORD OF LORDS.

Such quotations might be greatly multiplied. These are given to show that the New Testament, as well as the Old, presents pictures of Jehovah in sundry human forms, and that such picturing does not signify low and unworthy conceptions of God.

THE INFINITIES OF GOD IN THE OLD TESTAMENT.

In is also charged against the old Scriptures that they do not sufficiently represent the infinity of Jehovah; that in fact they picture Jehovah as merely one—perhaps the chief—of the ethnic deities. This is charged especially with reference to the earlier writings of the Old Book. Nothing could be farther from the truth. In one respect indeed the language of the Old Testament differs very much from modern Theological speech; philosophic discussion now delights in abstract forms of expression, but the Bible is concrete. For popular impression the Biblical manner of speech is supremely better. To repeat in full the testimony of the Old Scriptures to the majesty and might of Jehovah, and the utter derision and scorn poured upon the idol deities of the nations would require more pages than any reader would read.

THE CREATION AND INFINITY.

"In the beginning God created the heavens and the earth," this one first word of the Old Bible, if understood, expresses all of infinity which the mind of man can conceive. What conceivable power, or wisdom, or knowledge, or universal presence is not expressed in the creation of all the worlds!

THE SPIRITUALITY OF JEHOVAH.

In the unknown antiquity Job set forth concretely that God is that Spirit "whom no man hath seen or can see." (Job 9:11), "Lo, he goeth by me and I see

him not; he passeth on also and I perceive him not." (Job 23:3, 8, 9) "Oh that I knew where I might find him, that I might come even to his seat." "Behold, I go forward, but he is not there, and backward but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him."

Moses pressed the spirituality of Jehovah upon the minds of the people in a like concrete manner. (Deut. 4:12, 15) "The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but ye saw no similitude; only ye heard a voice." "Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire."

THE MAJESTY AND MIGHT OF JEHOVAH

What a revelation of power and majesty was the rolling back of the sea, and the turning back of the flow of the Jordan in its flood, at the word of the Lord! What impression of the majesty of God must those men have received who stood before Sinai, the mountain altogether on a smoke, as the smoke of a great furnace, thunder and lightning breaking out from the blackness, the granite mountain quaking greatly, the voice of Jehovah, as a mighty trumpet, sounding out the Decalogue, so that all the people heard. For expressions of the majesty of the Lord, we go back to the Old Testament.

David understood the majesty and might of the Lord. (Ps. 8:3, 4) "When I consider thy heavens, the work of thy fingers, the moon and the stars which

thou hast ordained, what is man that thou art mindful of him, and the Son of Man that thou visitest him?" Ps. 104:1-5) "O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits, and his ministers a flame of fire; who laid the foundations of the earth that it should not be removed for ever." And long before the time of David, the book of Job was speaking with as deep and farreaching vision as the psalmist.

Did the prophets count Jehovah one of the local ethnic deities? Read Isaiah. (Isa. 40:12, 26, 28) "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance." "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names, by the greatness of his might, for that he is strong not one faileth." "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

Amos had the same large conception of Jehovah. He wrote, "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon

the face of the earth; the Lord is his name." And read Habakuk (Hab. 3:6) "He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow; his ways are everlasting."

If words like these do not express infinity of attributes, there is no concrete language which could express it.

GENERAL VIEW OF HEBREW THOUGHT TOUCHING JEHOVAH.

The recent advanced thinking so much disparages the ancient Biblical conception of God that we consider this subject just a little further.

The Hebrew people, and the Hebrew prophets, lived in the midst of idolatry; the Holy Scriptures were written in the shadow of idolatry. The Hebrews came out from a land where almost all things were worshiped, from a sacred bull to a beetle. In all their history they were familiar with idolatries which set up objects of worship stained with all the crimes and vileness of wicked men. In this environment of polytheism and uncleanness, the old Scriptures repeat incessantly and for ever, GOD IS ONE, and GOD IS HOLY.

On the banks of the Red Sea, Miriam led the people in singing, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

Is it possible for a man who believes in God as the Creator of the heavens and the earth, and as the administrator of the affairs of the universe *in holiness*,

is it possible for such a man to have a mean conception of God?

In all their service toward him the Lord charged the Hebrews, "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy." "I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy."

Jehovah descended in a cloud and passed before Moses, and proclaimed his name—in the presence of the idolatrous nations and for all the ages—he proclaimed this name, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation," "unto the third generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."

This name which Jehovah proclaimed for himself, carries in itself the assurance of divine inspiration, for it is not possible for idolatrous man to conceive such a name and such a God. What did this holiness of Jehovah signify concretely with respect to men? It meant that God hates, as an abomination, all unrighteousness and uncleanness between man and man; every evil purpose or unclean thought; every idol set up in temple, on hilltop, or in the heart. In the presence of the radiant whiteness of God's holiness nothing else is clean. Job said, "I have heard of thee by

the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes." In oriental speech the friends of Job say, "Yea, the heavens are not clean in thy sight"; "Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight." In comparison with God there is no perfection in any created thing.

Who can add one feature, or line, or tint, to the ancient picture of Jehovah's perfections? Men may complain of the mysteries of God's doings, but no man can add anything to the infinity, the majesty, the holiness of God as pictured in the ancient revelation.

THE MAJESTY AND INFINITY OF GOD IN THE NEW TESTAMENT.

Compare the great conceptions of God in the Old and in the New, after the manner of the "parallel column":

In the Old (Isa. 57:15) "The high and lofty one that inhabiteth eternity." (Jer. 10:10) "The Lord, the true God, he is the living God, and a king of eternity."

In the New (Rev. 1:8) "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty."

In the Old (Ps. 33:11) "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

In the New (James 1:17) "The Father of lights, with whom is no variableness, neither shadow of turning."

In the Old (II Chron. 20:6) "O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?"

In the New (Rev. 19:6) "Alleluiah, for the Lord God omnipotent reigneth." (Col. 1:16, 17) "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist."

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In the Old (Ex. 15:11) "Who is like unto thee, O Lord, among the gods? Who is like unto thee, glorious in holiness?"

In the New (I Tim. 6:16) "Who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting." (Rev. 4:8) "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was and is and is to come." (I Pet. 1:15, 16) "As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy."

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In the Old (Isa. 13:9, 13) "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, in the day of his fierce anger."

In the New (Rom. 1:18) "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

(Rom. 2:8, 9) "Who will render to every man according to his deeds," "unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the gentile."

(II Thess. 1:7, 8, 9) "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power."

ATONEMENT FOR SIN.

If the present generation of men be not worse than the generations that went before, neither, surely, in natural sentiments concerning religion is it better. In what generation have men taken sin against God less seriously? What men have ever faced the judgments of God and the destinies of time and eternity with greater levity? This lightness of mind touching sin is shown in shallow thinking about atonement. It is declared that atonement is contrary to love and mercy, and that for the remission of sin nothing is required except repentance. The law of God, and the breaking of the law, and the holiness of Jehovah, and the utter alienation of the life of men from that holi-

ness, seem to men little things. Men count sin-bearing by a sinless sin-bearer as nothing else than injustice added to the sin. But in the voluntary self-sacrifice of love there is no injustice. If this be not so, a large part of the highest life of men is unjust; then a life of love is accepted injustice. When the loving mother bears weariness and pain for the sick child does she feel that somehow a great injustice has been forced upon her? The highest joy of life is reached in loving self-abnegation.

At this time we wish only to show that the Old Scriptures and the New are in harmony in requiring atonement, and in providing atonement for sin.

ATONEMENT IN JUDAISM.

The history of sin-offerings goes back to the primal sin; the story of Abraham carries on the history of offerings for expiation, and Judaism was a divinely ordered and regulated system of sacrifices for propitiation and atonement.

Abel brought to the Lord an offering, firstlings of his flock with the fat, a bloody sacrifice, a sin-offering, and the Lord gave a token of his acceptance of the offering. Noah, and Abraham, and Isaac, and Jacob offered burnt offerings. The blood of the pass-over lamb saved the Hebrew firstborn from the destroying angel. In the tabernacle and temple service, every morning and every evening, through the years and centuries, a lamb was offered as a sacrifice for sin. When the Hebrew came to the tabernacle there met him, first, the great altar for burnt sacrifices,

which told him forever that atonement must be made for his sin. The services of the "great day of atonement" show well the meaning and spirit of the entire system of sin-offerings. The high priest brought two young goats before the Lord at the door of the tabernacle. He cast lots upon these kids, for one to be a sin-offering to the Lord, for the other to be "scape goat." The goat appointed to be the sin-offering, was killed; his blood was carried by the high priest into the most holy place and sprinkled upon the "mercy seat," "to make an atonement for the holy place, because of the uncleanness of the children of Israel." Then the high priest laid his hands upon the head of the living goat, and confessed over him all the iniquities of the people and their transgressions, "putting them upon the head of the goat," and sent him away into the wilderness, into a land not inhabited. The body of the goat whose blood had been sprinkled in the most holy place to make atonement, was carried outside the camp and burned. This solemn symbolism speaks its meaning without explanation.

Thus the Lord taught the people, through the days and the years of their generations, the guilt of their sin against his holiness, and, in symbol, made atonement.

ATONEMENT IN THE GOSPEL.

Is there need of showing that atonement for sin is the heart of the gospel as well as the heart of the inspired Judaism? The atonement made in the former days, in prophetic symbolism, in the last days was made in the supreme reality, of which the symbols were the unending prophecy.

The great prophecy of Isaiah concerning the suffering Messiah belongs in reality to the New Testament age; it pictures the Christ of the gospel. (Isa. 53:) "He hath borne our griefs and carried our sorrows." "But he was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." "He was cut off out of the land of the living; for the transgression of my people was he stricken." "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." "By his knowledge"—by the knowledge of him—"shall my righteous servant justify many, for he shall bear their iniquities." The Messiah was to be—and became—not only a sufferer, but an innocent sufferer, and a sin-bearer of the sins of transgressors, and by this sin-bearing he would bring to them justification from sin.

John came to introduce the Messiah. His first introduction of him to the people went to the very heart of Christ's ministry; "Behold the Lamb of God which taketh away the sin of the world."

There is no other rational explanation of the coming of the Son of God into the world, the Word being made flesh and dwelling with men to suffer and to die, except that he came to suffer and to die vicariously.

Christ himself said, "The Son of Man came, not to be ministered unto, but to minister, and to give his life a ransom for many."

The apostle Paul says, "He bore our sins in his own body on the tree." "He died the just for the unjust." "He who knew no sin was made sin for us, that we might be made the righteousness of God in him."

The beloved disciple writes, "The blood of Jesus Christ, his Son, cleanseth us from all sin." In heaven the four and twenty elders sing a new song, a song of praise to the Lamb, "For thou wast slain and hast redeemed us unto God by thy blood, out of every kindred and tongue and nation and people."

Why, on earth and in heaven, is Jesus called the Lamb, the Lamb that was slain, the Lamb of God, if his blood did not make atonement for sin?

That which is here set forth is that the New Testament and the Old alike, teach that the wronged, and offended, and grieved holiness of Jehovah demands atonement in order that sin may be remitted and the penitent sinner justified.

JEHOVAH AND THE CHOSEN PEOPLE.

That Jehovah put himself into special relationships with the Hebrew people, that he gave to them special revelations and special promises, and counted them in a special sense his own people, is very manifest. The Old Testament is full of this testimony. But this is counted by some a grievous fault in the Hebrew Scriptures. This, the faultfinders say signifies the selfish narrowness of Judaism, and is a misrepresentation and caricature of the divine character. But if the Old Testament be narrow in this matter, so also is the New.

As to the Old Testament, notice, first, God's call to Abraham to come out of Ur of the Chaldees, and from Mesopotamia, and to make his dwelling, the dwelling of himself and his posterity, in the land of Canaan. The Lord said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." After the offering of Isaac the Lord repeated this promise, and said again, "In thy seed shall all the nations of the earth be blessed."

To Isaac, in turn, the Lord repeated this promise, and said, "I will perform the oath which I swore unto Abraham, thy father, and in thy seed shall all the nations of the earth be blessed." Through the ages God has been known as the God of Abraham, Isaac and Jacob.

THE TESTIMONY OF THE PROPHETS.

Jehovah's election of the Hebrew people is declared many times; it is a great theme in the law and in the prophets. In Deuteronomy we read. (Deut. 7:6, 7, 8) "Thou art a holy people unto the Lord, thy God; the Lord, thy God, hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people; because ye were the fewest of all people; but because the Lord loved you, and

because he would keep the oath which he had sworn to your fathers."

(Deut. 32:10) "The Lord's portion is his people; Jacob is the lot of his inheritance."

(Ps. 135:4) "The Lord hath chosen Jacob unto himself; and Israel for his peculiar treasure."

(Isa. 66:22) "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

(Jer. 33:17) "Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant."

(Jer. 30:11) "I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished."

(Zech. 12:2, 3) "Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the seige both against Judah and against Jerusalem. And in that day I will make Jerusalem a burdensome stone unto all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

(Isa. 60:10-14) "The sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the gen-

tiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."

THE CHOSEN PEOPLE IN THE NEW TESTAMENT.

God's choosing of the Hebrew people is a great mystery, but it was a very radical election, and in the New Testament it receives the same emphasis as in the Old. As said Paul, The gifts and calling of God are not repented of.

Notice the preference given by Christ to the chosen people. (Mat. 10:5, 6) "These twelve Jesus sent forth and commanded them, saying, Go not in the way of the gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." The gospel was for all men, but he gave to the chosen people the first hearing.

For once Jesus seems to have gone outside the Jewish territory, and among the gentiles. A woman of Canaan came to him entreating him to heal her daughter, who was painfully vexed by an evil spirit. His disciples were annoyed by her importunity, and said, Grant her request and send her away. Jesus answered his disciples, "I am not sent but to the lost sheep of the house of Israel." To the entreaty of the woman he said, "It is not meet to take the children's

bread and cast it to dogs." His quick response to the woman's humble answer, and his instant healing of her daughter, shows that Jesus had no lack of sensibility towards her plaintive pleading, and no unwillingness to heal a gentile. It does indicate, however, that Jesus understood that his personal ministry did not have the same relation to the gentiles as to the Jews.

The apostle Paul taught, and insisted with the utmost emphasis, that there is one way of salvation for the Jew and gentile alike; that in respect to the way of salvation God is no respecter of persons. Peter said to Cornelius, the godly Roman centurion, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." But Paul affirms with equal emphasis that God has not abrogated his covenant with Abraham and his seed. It is not that the ancient covenant has been made void, or has grown old, or been forgotten, but believing gentiles enter into the blessings of the everlasting covenant; they are grafted into the ancient olive tree.

Paul asks the insistent and burning question, "I say, hath God cast away his people? and he answers it. "Let it not be; for I also am an Israelite, of the seed of Abraham. God hath not cast away his people whom he foreknew. Have they stumbled to the end that they should *fall*? By no means. But rather that through their fall salvation is come to the gentiles." "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the gen-

tiles, how much more their fulness! "I would not have you ignorant of this mystery, that blindness has come upon Israel in part, until the fulness of the gentiles has come in, and so all Israel shall be saved." "For the gifts and calling of God are not repented of."

In his great prophecy the Lord Jesus described the destruction of Jerusalem, and the calamities that should come upon the people. "The days shall come upon thee that thine enemies shall cast a trench about thee and compass thee around; and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another." "These be the days of vengeance, that all things which are written may be fulfilled." "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled." "Then shall be great tribulation such as was not since the beginning of the world, no, nor ever shall be. Except these days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

It would seem that this must be the death stroke for the Jewish people. Other greater nations have passed away; the people have vanished and left no memorial save the crumbling and buried ruins of their great cities. The Jewish people, slaughtered, or scattered over the face of the earth, their famous capital and its beautiful temple in ruins, not one stone upon another, the Jew a thing of reproach and hatred everywhere, surely the world has seen the last of the chosen people, the decaying seed of Abraham. But the word

of Christ declared that this was not to be. While he rehearsed these impending and age-long calamities, he said with solemn emphasis, "Verily I say unto you, this *PEOPLE* (not generation) shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." (In Hellenistic Greek, *genos* has the meaning of a *race or family of people*. Philip Schaff.)

In the last word of the New Testament—the Revelation—we find reminders of the ancient covenant with Israel. John writes, "I heard the number of them which were sealed, an hundred and forty and four thousand, of all the tribes of the children of Israel." The chosen people are scattered, but not beyond the eyes of the Lord.

Does this mean that in the Kingdom of God the Jews outrank the gentiles? By no means. But it signifies that God's election and purpose are not repented of, and that his purpose to bless the world through the seed of Abraham persists to the end, and that the New Testament recognizes that unchanged purpose. This is not a token of narrowness in Judaism.

THE GENTILES AND THE KINGDOM.

The share which the gentiles should have in the divine promises and blessings belongs to the Old Testament revelation of Jehovah. The election of the posterity of Abraham did not mean the exclusion of other races. The gates of the Jewish commonwealth stood open to all the world. No man of any nation, who accepted the ordinances of the Lord and wished

to share the great inheritance of the Hebrew people was refused. That was the greatest "melting pot" of history. This welcome given to the gentiles was not an afterthought, nor a new revelation of the gospel days.

The Messianic Psalms declared that the kingdom of the Messiah should include the gentiles. (Ps. 2:8) "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 22:37) "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee."

Isaiah speaks again and again of the coming of the gentiles to share the blessings of the Messiah's reign.

(Isa. 2:2, 3) "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up unto the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion will go forth the law, and the word of the Lord from Jerusalem."

(Isa. 42:1, 4, 6) "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the gentiles." "He shall not fail or be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." "I will give thee for a light to the gentiles."

(Isa. 49:6) "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the gentiles, that thou mayest be my salvation to the end of the earth."

(Mal. 1:11) "From the rising of the sun even unto the going down of the same, my name shall be great among the gentiles."

The first Jewish converts were slow to understand the wideness of the grace which had come to men, but there was no narrowness in the teaching of the inspired prophets.

JEHOVAH THE GOD OF THE GENTILES ALSO.

The posterity of Jacob are the "chosen people." We have seen also that in the Old Testament Jehovah is revealed as the God of all nations and races. In passing into the final revelation we find no change of sentiment and little change in language.

The aged Simeon, dwelling in Jerusalem, was waiting for "the consolation of Israel." It had been revealed to him that he should not die till he had seen the Messiah. Led by the Spirit of the Lord he came into the temple when the child Jesus was brought in. He took the infant Jesus in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; *a light to lighten the gentiles*, and the glory of thy people Israel." Israel."

Jesus taught, not only that the gentiles would be sharers in the blessings of his kingdom, but also that with them his salvation would find a fuller acceptance than with the Jews. "Many shall come," he said, "from the east and west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven, but the children of the Kingdom shall be cast out into outer darkness."

Paul was a Hebrew of the Hebrews. He was slow in accepting the apostleship to the gentiles. He desired exceedingly to preach to his own people. He chose Jerusalem as the field of his ministry. The Lord said to him, Go to the gentiles; the men of Jerusalem will not hear you. Paul said, The Jews of Jerusalem know me; they have known my zeal for Moses and the law; they surely will listen to the story of the vision that came to me. The Lord answered, They will not hear you; I am now sending you far hence to the gentiles. Paul went to the gentiles; he loved the gentiles; he came to glory in his apostleship to the gentiles; he lived and labored and died for them. He carried in his heart a great sorrow for his own people, but he bore testimony to Jew and gentile alike, that a gentile need not become a proselyte Jew in order to be saved.

Is there need of rehearsing the story of the visions of Peter, and of Cornelius, by which the Lord taught that apostle to the Jews, that by the gospel the dividing line between Jew and gentile had been taken away? The reader knows it by heart. And the story of the baptism of the treasurer of Candace, the Ethiopian queen, is no less familiar. Greek-speaking Christians, fleeing from persecution at Jerusalem, came to

Antioch, and preached the gospel to Grecians, "and a great number believed and turned to the Lord." Thus Paul, and Peter, and Philip, and the whole Jewish church, learned, that which the prophets had taught long before, that Jehovah is not the God of the Jew only, but also of the gentile.

Is there not need that the aristocracy in the modern churches, the aristocracy of social rank, and culture, and wealth, should learn this lesson anew, that Jehovah is the Christ for the poor, the ignorant, the uncultivated man, and for the black man as well as the white?

THE FATHERHOOD OF GOD,....IN THE NEW TESTAMENT.

Last of all let us compare the teaching of the two Testaments concerning the fatherhood of God. It seems strange that there should be need of this. But it is said that the conception of God as "our Heavenly Father" is not found in the Old Testament; that this revelation was left to be made by Christ. There is reason for looking at the New Testament first, because no one has ever questioned the fulness of its teaching. But at this place an important distinction must be made. There is that which by some is called the fatherhood of God which signifies creatorship only. This creatorship is the correlative of the unity and natural brotherhood of the race of man. This is not the fatherhood of God in the Holy Scriptures. The true fatherhood is by adoption and the new birth of the spirit. As it is written, "As many as received him, to them gave he power to become *the sons of God*, even

to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

That Jesus, the only begotten Son, who came not to condemn the world—the world was already lying in sin and under condemnation—not to condemn the world, but to save the world, that he should emphasize the divine fatherhood, might be expected. It seems therefore almost needless to say a word about the expressions of Jehovah's compassion and love in the New Testament.

The disciples of Jesus came to him, saying, "Lord, teach us to pray, as John also taught his disciples." He gave them a brief form of prayer, which suggested the universal objects of prayer, and the right spirit of prayer, and worship. The first words of that prayer, "Our Father, who art in Heaven" presents to us our God as the Father of our Lord, and the father of all who are born of the Spirit.

The name father as signifying God, is used in the New Testament something more than two hundred and fifty times. In about seventy-five per cent. of these cases, God is called the FATHER with reference to the divine sonship of the Lord Jesus; in about twenty-five per cent. he is called *our* Father, the Father of believers. Paul uses the term Father about fifty times, sometimes with reference to the divine sonship of Christ, and sometimes with respect to the sonship of believers by the new birth.

It is worthy of note that in the New Testament, whether in the words of Christ or of his apostles,

touching the fatherhood of God there is no sentimentalism; there is no appeal to tenderness of feeling, but rather there is a challenge to supreme love and obedience.

The love of the Heavenly Father is consistent with very strenuous discipline and chastisement. In this matter the classic teaching is found in the epistle to the Hebrews.

(Heb. 12:4-12) "Ye have not yet resisted unto blood striving against sin. And ye have forgotten the exhortation which speaketh unto you, as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. We have had fathers of our flesh who corrected us and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? They for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but rather grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees."

The fatherhood of God, according to the New Testament, is that great love which challenges and demands the highest aspirations of his sons, and disciplines them for holiness and the selfabnegation of strenuous service.

THE FATHERHOOD OF GOD IN THE OLD TESTAMENT.

In the Old Testament we find the name *father*, as an appellation of God, used less frequently than in the New, but the loving kindness of fatherhood is no less tenderly expressed and pictured. Indeed we go to the Old for the finest picturing of heavenly fatherly affection.

The name of Jehovah which he proclaimed to Moses—a name which is very much more than a name—is the keynote to the Old Testament revelations of God; the substance of the divine attributes, the expression of the fatherhood and mercies of the Lord, with the sublime majesty of the sovereign and judge of the nations, the strongest and sublimest that has been made or that can be made in human words; “The Lord, the Lord God, MERCIFUL AND GRACIOUS, LONGSUFFERING AND ABUNDANT IN GOODNESS AND TRUTH, KEEPING MERCY FOR THOUSANDS, FORGIVING INIQUITY, TRANSGRESSION AND SIN, AND THAT WILL BY NO MEANS CLEAR THE GUILTY.” The Creator of the heavens and the earth, the Creator of men, the judge of the righteous and of the wicked, dwelling in the unapproachable light of holiness, a flame that consumes all iniquity—this infinite and holy Jehovah is also gracious and longsuffering; he keeps mercy for thousands, and forgives iniquity, transgression and sin; and the number of the thousands for whom he keeps his mercy has never been found, nor the depth of that iniquity which he forgives to penitent sinners.

The assurance of this graciousness was woven into the great and solemn commandments. When the people of Israel, in unbelief and fear, refused to try to enter the land of their hopes, and proposed to repudiate the leadership of Moses and to return to the bondage of Egypt, Moses pleaded in their behalf this long-suffering and mercy of Jehovah. In his farewell letter Moses repeats the words of hope and comfort, "Showing mercy unto thousands that love me and keep my commandments."

In his prayer for the sinning people Nehemiah said, "Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness."

The prophet Micah wrote, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

THE NAME FATHER IN THE OLD TESTAMENT.

The *name* father, as applied to Jehovah, is by no means lacking in the Old Bible. In Psalm 68:5 we read, "A father of the fatherless and a judge of the widows, is God in his holy habitation." We go farther back to Moses and read, (Deut. 10:18) "He doth execute the judgment of the fatherless and widow, and loveth the stranger." In the Proverbs we find the word which is essentially quoted in the New Testa-

ment, "Whom the Lord loveth he correcteth even as a father the son in whom he delighteth."

The prophets speak of God as the father of his people. Isaiah says, (Isa. 63:16) "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our father, our Redeemer." And the last of the prophets speaks of God as a father. (Mal. 1:6) "A son honoreth his father, and a servant his master; if I then be a father, where is mine honor, and if I be a master, where is my fear?" (Mal. 2:10) "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother?"

THE ONE HUNDRED THIRD PSALM.

The classic passage which pictures the fulness and tenderness of the divine fatherhood is the one hundred third Psalm. "The Lord executeth righteousness and judgment for all that are oppressed. . . . The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. LIKE AS A FATHER PITIETH HIS CHILDREN, SO THE LORD PITIETH THEM THAT FEAR HIM. For he knoweth our frame, he remembereth that we are dust. As for man his days are as grass; as a flower of the field so he flourisheth; for

the wind passeth over it, and it is gone, and the place thereof shall know it no more. But THE MERCY OF THE LORD IS FROM EVERLASTING TO EVERLASTING upon them that fear him, and his righteousness unto children's children to those that remember his commandments to do them."

This is the teaching of the ancient Scriptures, which so emphasize the law and holiness of Jehovah. There is nothing finer or more beautiful in the New, and anything finer would not seem possible.

IN CONCLUSION.

Mal. 3:6. "I am the Lord; I change not, therefore ye sons of Jacob are not consumed."

James 1:17. "The Father of lights, with whom is no variableness, neither shadow of turning."

Heb. 13:8. "Jesus Christ, the same yesterday, and to-day, and forever."

Because Jehovah himself is unchanging, therefore the revelation which he has made of himself in the inspired Scriptures, is harmonious from first to last; from outline to fulness and completion.

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